1:Dobrizhoffer M-5 (ca. 1760) 1822
S14 Abipon S14

GUARANI S14

G 192 196

a *husband*; which of these is meant, must be gathered from the tenor of the conversation. Perhaps there are nowhere more virgins than in the country of the Abipones, yet they cannot express a virgin except by a paraphrase, as *haayè* simply means a young girl. For never, they say *chik* or *chit*, thus, I shall never go hence: *Chik rihiukàm*. They more frequently say, *Chitlgihe rihiukàm*. *Chitlgihe* means, there appears no time in which I shall go hence. They express *eternal* by interminable, thus: Life eternal, *Eleyra chit kataikañi*, the life which is not finished. We used the Spanish word for God, whose name they are ignorant of: *Dios*, *eknam Kaógarik*, or *Naenatranak hipigem, kachka aalò*. God, who is the maker of all things, or the creator of heaven and earth. *Kauè* signifies to make; *Kaógarik*, a maker. They call eggs *Tetarik l'kauetè*, the hen's work.

A 192* [836]

A 177 192*

They cannot express *everywhere* in one word, but explain it in this way: God is in heaven, in earth, and there is not a place in which he is not; *Menetohegem quem hipigém, menetañi quen aalod, ka chigekòr amà, chig enaè*. I omit innumerable other words which they want, but which they make up for in various ways. Many things which we always express with one and the same word, they distinguish with various names, or entirely transform, by clothing the original word

A 192*